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ABSTRACT

This paper examines modern theory and practice for indications of how adult and higher education can become more international in scope. First, the paper provides definitions of important words, such as "curriculum," "internationalization," and related terms. The next section focuses on theories of educators who have made inroads in internationalizing curriculum. The last section examines the connections between culture, communication, and internationalization. The discussion concludes by encouraging the internationalization of curriculum and creation of new models of education and growth in research. (Contains 24 references.) (KC)

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THE INCORPORATION OF INTERNATIONALIZATION INTO ADULT AND HIGHER EDUCATION CURRICULA

by

Peggy Ann Griffin

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1

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The Importance of Internationalization

Mass transportation and communication have created many changes in the educational setting. The learning place is no longer just in a local institution; it is in the global village. Within minutes, knowledge can be transmitted between distant geographical locations. This presents a challenge to educators in keeping pace with the times. It consequently makes it necessary for instructors to internationalize their curriculum. College demography is changing from a homogeneous aggregation to a disparate association of litterateurs. Aside from the increasing presence of international students on campuses, greater numbers of individuals from marginalized groups have matriculated into higher education. It is therefore necessary for instructors to acquire intercultural communication skills.

This treatise will examine modern theory and practice which gives indication of ways for adult and higher education curricula to become more international in scope. It is first necessary to look at definitions of curriculum, internationalization, and related terms. The following section of this writing will focus on theories of educators who have made inroads in internationalizing curriculum. The final segment will examine the connections between culture, communication, and internationalization.

A Look at Some International Terminology

An " internationalized curriculum" is desirable in contemporary academic settings, but what is it? First, there needs to be a review of the word, "**curriculum**" which is broadly used in society. Definitions supplied by English (1987) and Posner and Rudnitsky (1986) mark a place to begin. English stated, "Curriculum is a *plan*, a set of directions whose chief purpose is to guide the work of schools" (p 9). Posner and Rudnitsky posited an addendum to that definition:

> However, we have found that the curriculum, or at least the curriculum development process, can also guide teachers in their responses to daily unexpected classroom events.

They continued to say:

> As a result of engaging in the design process, teachers have found that their judgments about their own teaching effectiveness become increasingly based on what and how students learn, not just on how smoothly the day went (p.13).

Another definition has been given that particularly relates to higher education:

> *Curriculum* within a higher education institution could be thought of as the complete portfolio of requirements and electives offered by individual co-cultures(colleges, divisions, departments, and units)operating within a larger system of the higher education institution (Ellingboe, 1998, p.199).

The author has drawn attention to the fact that a higher education organization is a type of culture in and of itself. The various departments are sub units of that cultural environment.

When the cultural atmosphere of an institution is that of an international nature, the curriculum is a vital component of it. An **internationalized curriculum** has to contain certain qualities that pertain to international relations. One important aspect of **internationalization** is that of intercultural communication. The term, "**intercultural communication**" is modern in usage. In order to render a precise meaning to the term, it is necessary define the components of it. The word, "culture" has been defined as follows, " The sum of attitudes, customs, and beliefs that distinguishes one group of people from another. Culture is transmitted, through language, material objects, ritual, institutions, and art, from one generation to the next (Hirsch, Kett, Trefil, 1988). This definition sets in order a definition for the word, "communication." A commonly understood connotation of the term is " a process by which meanings are exchanged between individuals through a common system of symbols." A combination of the base words will yield the following definition; intercultural communication is the process by which

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individuals exchange meanings through a common system of symbols so as to perpetuate, and develop their world view and ethos. One conundrum is contained in that definition. The common symbols within a culture are rather uncommon when transmitted to a culture that is different. The prefix, "inter" is important because it is necessary for individuals to enter into a process of transformation whereby the uncommon is translated into commonality.

Closely related to the communication process is the use of language. The global minded person is often associated with being **multilingual** or able to converse in several languages. Monolinguals may question this definition and contend that knowledge of global affairs also makes one international.

International education also needs definition. The term has long been associated with student travel to selected countries for study or associated with the presence of international students on a campus. Modern scholars broaden this definition. International education means acquiring a global perspective. It has also been described as a return to " the universality of knowledge" (quoted by knight and deWit,1995).

It is necessary to point to the many terms that are often viewed as equivalent to internalization since they are referred to by some as distinct entities. The words are: international studies, comparative education, and globalization

One set of definitions in adult education circles is as follows:

> **International Adult Education** is the process whereby men and women (in individual, group, or institutional settings) participate in or implement organized learning activities that have been designed to increase their knowledge, skill, or sensitiveness, and that take place across international borders
> **International Studies (in Adult Education).** ...refers to organized educational activities designed to assist men and women to become more knowledgeable about and sensitive to the cultures and people of other lands and the global issues that affect human life
> **Comparative Adult Education.** ...the area of study that (1) focuses on provision of organized learning activities for men and women across international or intercultural boundaries, and (2) utilizes comparative methods of study (Crookson, 1989, pp.70-71)

The term, "**globalization**" has been less well defined. It is used by modern scholars with their assumption of its meaning. Robertson (1992) implied a definition in his discussion of the problem. He stated that it is not generally recognized as an academic term. The term gained its significance from the theory of McLuhan, who described the 'global village' (p.8).

In the words of McLuhan and Fiore (1968):

> Now that we live in an electric environment of information coded not just in visual but in other sensory modes, it's natural that we now have new perceptions that destroy the monopoly and priority of visual space, making this older space look as bizarre as a medieval coat of arms over the door of a chemistry lab (p.7).

It can then be concluded that "globalization" more than other international terminology refers specifically to modern communication and technology. The precarious tone in usage of the term has been captured in this ironic expression, " Globes make my head spin. By the time I locate the place, they've changed the boundaries" (p.1).

Globalization is related to business and industry because technology is controlled by transnational corporations. This brings about the use of another term, **transnational education**. Employment has moved far beyond the local truck farm to highly technological international corporations. Education, is therefore not only influenced by this phenomenon, it is a part of it. This point is emphasized in the following definition:

> Transnational education denotes any teaching or learning activity in which the learners are in a different country (the host country) to that in which the institution providing the education is based (the home country). This situation requires that national boundaries be crossed by information about the education, and by staff and/or the educational materials (whether the information and the materials by travel by mail, computer, network, radio or television broadcast or other means) (quoted by Lenn, 1999).

Some other terms that are used in connection with internationalization are explained below.

Area studies, interdisciplinary programs with a focus on a region or country and its language or languages. The term, **Cross-Cultural** refers to a comparison of cultural differences. The cross-cultural issues are referred to as **Multiculturalism.** A similar term is the word, **Diversity** which usually refers to ethnic and racial backgrounds that are different. Inclusive of all of these word usages is the term, **International Relations** which refers to interactions between the nation-states and their political environment. (Krane,1994,pp.11-13). If one engages in international relations and relates to diverse cultures, the word, **Cosmopolitan** my be used to describe that person, which means that one is a citizen of the world. A summary of the many different perspectives can be found in the words of a Northern Illinois University professor who responded to a survey conducted by students who asked for a definition of " internationalized curriculum, the response was, " utilizing the voice of those from many cultures to create a global voice, which enriches the curriculum and expands our knowledge base" (B.Peterson, personal communication, April 15,1999).

Curriculum Development

From the list of terms that were defined in an earlier section, the word, "curriculum" referred to the duties to be performed by the teacher in a classroom setting. This was the operating framework of Tyler (1949), whose model of curriculum development has greatly influenced education for a half century. Tyler placed behavioral and content objectives at the center of curriculum building (p.47). Griffin (1983) challenged this standard idea of curriculum. He suggested that the definition may be also respective of teaching-learning as a process, rather than just a teacher centered enterprise (p.12). Griffin's argument complies with concurrent theories in education where the role of the learner is more than that of being a passive receptacle of knowledge. Griffin along with many modern adult education theorists

embraced the theory of Dewey (1959) who favored an integrated approach to learning. He opposed the separate subject approach because it was disassociated from life. He thought that education should be practical and should be directly related to life experiences. He stated, "The progress is not in the succession of studies but in the development of new attitudes towards, and new interests in, experience "(p.27).

Closely akin to Dewey's theory is that of Houle (1996) who drew a metaphor for education. He saw it as "cooperative art." He stated that program designs should include joint efforts of students and instructors. This is the opposite of "operative art" which is controlled by the users of it (p.44). The users of the art in higher education would primarily be the instructors. In recent times, there is a return to the theories of Dewey and Houle, due to the fact that decades of positivist regimentation have produced scholars who are one-dimensional in perceiving the universe. In a many-faceted, global society, there is an increasing necessity for scholars to have a more rounded perspective. The clarion call for this type of change in education has been resounded by many leading educators, (Lambert, 1989; Silberman, 1970; Apple,1979).

A newer approach to learning is necessary in order to resolve the conflict between traditional education and the new majority on college campuses (Rendon, Hope, and Associates (1996). The rising new majority of which the authors speak is comprised of new immigrants, non-White ethnic groups, low-income students, and non-English speaking students (p.3). The rising new majority because of non-traditional characteristics, tend also to be in many cases the chronologically more mature learners. Many students in these categories are placed in developmental classes, which in essence is a version of the tracking system. Oakes and Lipton (1996) criticized this structure because it limits the advancement of certain students. Students therefore become psychologically conditioned to remain at a certain level of performance (p.

171). They pointed to studies that have revealed the fact that the performance of students depends on curriculum and instruction rather than on the ability of students (p.178).

One alternative to the tracking system is the rearrangement of curriculum content. Traditional education has been almost synonymous to the single subject approach to learning. As an alternative, some educators favor the integrated curriculum. This is the presentation of concepts across disciplines. Beane (1997) proposed that the U.S. adopt a national curriculum based on integrated learning for all levels of education. He envisioned creating an atmosphere where students would explore life-existence concepts with participatory planning. This program would include global as well as local issues (pp. 50-51).

Many contemporary theorists are proponents of a reconstructionist approach to curriculum development (Beyer and Apple, 1988). This approach requires that the "hidden agenda" be removed from education (Apple, 1979). Hidden in the curriculum of traditional education is a hegemonic structure centered around technical cultural capital (p.83). Apple and Christian-Smith (1991) asked the questions, " Whose culture is being taught in textbooks and whose knowledge is of most worth (p.1)?"

Possibly in the future there will be a different response to this question. Many modern producers of curriculum have changed the format of printed works in response to critical theorists. A manual was prepared by the Illinois Board of Higher Education, in which guidelines were given for administrative policy and budgeting that will assist efforts to incorporate multiculturalism into higher education curricula (Floyd and Thurmon,1991). In addition to administrative guidelines, there is a volume of literature on intercultural and international course content.

Zinn and Eitzen (1996) however, criticized some of the attempts to produce multicultural curriculum (p.1). They maintain that it still contains a hidden agenda and has only an empty pluralism, operating through a false consensus. Even though some materials are being produced

that are more inclusive of marginalized cultures than many traditional resources, they are still not **all- inclusive**. Some of these texts still reflect a hegemonic culture. It can be detected that an elitist group is writing about the "other" group or groups (p.4).

The charges leveled against attempts to produce a more holistic curriculum can be partially attributed to the deficiency in knowledge of other cultures by the average United States citizen. The conclusive findings in recent studies revealed that there is lack of exposure to cultural literacies and subsequently there is little competency in global knowledge by U.S. college students (Adelman,1992; Advisory Council for International Educational Exchange, 1988; Lambert, 1994). An improved curriculum, therefore is one that contains the missing elements.

There are some guidelines as to the type of competencies that should be inculcated into curriculum development. Wilson (1994) elaborated on Tewsbury's list of characteristics of a globally aware person. Being well grounded in one's own culture is the first step toward becoming internationally sophisticated. Another attribute is that of being beyond the stage of culture shock when in contact with cultures that differ from one's own. The globally aware person will also be able to participate in conversations about diverse cultures without resorting to name-calling, stereotyping, and categorization. An acceptance of other cultures as they are, rather than trying to remake them, is the mark of an international-minded individual (p.40).

The American Council on Education (1995) recommended ten ground rules for all higher education institutions. Three of them are listed below:

- Require that all graduates demonstrate competence in at least one foreign language.
- Encourage the understanding of at least one other culture.
- Revamp curricula to reflect the need for international understanding.

Adherence to these ground rules promises to equip graduates with a more rounded perspective of the universe. These competencies are also marketable skills for graduates.

In addition to these ground rules, the American Council on Education (1995) set forth six goals for the internationalization of higher education. They are: 1. Infusion with intercultural competence. 2. Understanding of global systems. 3. Development of problem-focused programs of study. 4. Making international programs more international and universal. 5. Becoming truly international, not just simply European. 6. Applying the lessons of international education within our own borders. These imperatives were based on a study conducted by Richard Lambert (1989). He reported that international courses in existence are concentrated in Western Europe. Eastern and Latin American culture have been excluded from most of the curriculum (P117).

There are varying approaches to the accomplishment of the afore stated goals. Some leading international educators place emphasis on the following areas: cultural competencies, geography, study abroad programs, and the textbook Industry. Explanation on each of these entities will be given in subsequent sections.

Cultural Competencies

Since there is little unanimity in international and intercultural education, a collection of common terms used by Americans was assembled by Hirsh, Kett, and Trefil (1988). Their rationale is that literate Americans share a common pool of knowledge. A college graduate can be expected to be familiar with certain terms of usage in western society. Words, phrases, names, and events from all disciplines are contained in the volume, and much of the information is international in scope. There are sections on world literature, philosophy, religion, politics and geography. One may contend that the knowledge is from a Western perspective, but it is an assessment of what is commonly known. This marks a starting point for acquisition of broader knowledge. Having such an exact list of competencies is in the opposite camp from the thinking of more liberal educators such as Apple, Freire, and Grabowski, nevertheless it at least marks a starting point for discussion.

Geography

Natoli and Bond (1995) Pointed to the fact that very little geography is included in the undergraduate curriculum in most institutions. Reflective of this position, the information contained in their text is aimed at countering this circumstance. Their approach to learning will enable students to have a sense of place in regards to diverse cultures. The authors wish for students to see the world as a whole, where there is more equity in sharing the earth's resources. This means that societies need to curb over-consumption. Otherwise cultural conflicts ensue due to the imbalance of the ego system (pp.49-52). Graduate programs can also benefit from such an expansive approach to geography. If subjects are related to geography and global economy, students will become responsible for their own individual roles as related to the resources of the world.

Study Abroad Programs

Concurrently, information has been collected on the effectiveness of Study Abroad programs. The Advisory Council for International Educational Exchange (1988, August) from a research report found the United States to be behind other nations in international programs. The imbalance is partially due to the fact that there are more students from other countries studying in the U.S. than the number of American students studying abroad. Presently, more undergraduate students from U.S. institutions study in England than in eastern continents and Latin America combined. Most of the U.S. students who study abroad come from affluent families.

A proposal has been offered that may remedy this situation. It has been suggested that countries participate in the type of exchange program where the international debt between them is eradicated while at the same time bringing more diversity to study-abroad programs. One way to achieve this end, as advocated by one organization is to exchange educational opportunities for

the reduction of debt in developing nations (National Task Force on Undergraduate Education Abroad, 1990). To reiterate this proposed idea, it can be said that the number of U.S. students studying abroad will increase because the cost of tuition and board for the not so wealthy students can be covered by accommodations on the part of the host country.

Textbook Industry

Literacies, competencies, and knowledge from travel programs can only be transmitted if there is a circulating body of knowledge. The textbook industry, therefore is very important to the internationalization of higher education because publishing and distribution are aspects of a global economy. The United States, Europe, and the Far East supply many Eastern and Latin American countries with textbooks, but most of the internationalization of textbooks takes place in Africa. Most printed materials in North America are produced in Britain, France, and Hong Kong (Altbach and Kelly, 1988).

It can be concluded that cultural bias arising from such an arrangement includes racism. Some of the cultural conflict arising from the production of text material may be alleviated by adherence to guidelines for detecting bias. The Council on Interracial Books for Children produced a guide for children's books, but many of the rules are also applicable to curriculum in higher education. Worksheets and checklists provide a basis for screening texts for bias in regard to: age, gender, class, race, and physical ability. The book contains checklists for six different ethnic groups and treatment for: language and terminology, cultural authenticity, illustrations, characterization, and stereotypes (Council on Interracial Books for children, 1979).

Culture and Communication

Zinn and Eitzen (1996) gave a formula for the production of new textbooks. Diversity in these texts, must be treated as social constructions, according to their theory. There should be

evidence of race, class, and gender as socially structured. In addition, the sources of structural inequalities and the affect of them upon people should be exposed (p.5). Textbook publishing as critiqued by Zinn and Eitzen connects to the general format of education in relationship to culture.

Other educators make similar connections between education and culture. Carnoy (1974) stated that British colonialism still permeates the educational agenda, leaving many outside of the arena and consequently illiterate. He spoke of the change that occurred with post-war industrialization which spurred a vocational trend in education involving political structure but still left the needs of a large segment of the population unmet.

Carnoy spoke of the manner in which minds of students are conditioned to be subservient to society. Schools, he explained, cannot be separated from the economic and social strata of society. Conventional education, according to the author defines for people what their potential should be rather than help them to discover their own potential. The beneficiaries of this type of system are members of a small ruling class. More specifically, he is speaking of the capitalist class structure.

The solution that Carnoy proposed to this problem is not in the reform of the schools per se, but in the change of society. Higher education would undergo a total revolution if his advice is heeded. He called the present system one of "luxury consumption." He continued to state that the most beneficial education would weaken the control of the dominant class. The question that is posed for curriculum producers from Carnoy's charges is whether or not it is worth while to attempt improvement in textbooks. One can explore the ideas proposed by Zinn and Eitzen, cited earlier in this discourse, which may be a way to correct the negative picture that was painted by Carnoy.

Related to this critical view of education and society is the theory of Freire (1970). He documented the revolutionary movement in Brazil in which he developed an effective method for

reducing illiteracy. He shared his philosophy of education and outlined a social plan of action. His statements challenge educators to emerge from traditional classroom settings and work at changing the total fiber of society. This leads to transformation, which he deemed necessary for solving the problem of illiteracy and for bringing about educational reform (p.73).

Freire compared traditional education to the banking system, where the instructor deposits knowledge into the minds of students as if depositing money in the bank. Freire encouraged educators to involve students in a two-way process where learning is an exchange for teachers and students (p.60). This approach gained much success in literacy programs and is now being applied to higher education.

Gellpi (1996) presented a similar argument. He disclosed information about power sources in connection with culture, politics, and economics. He stated that power is located in military forces, multinational finance, and communication networks (p.143). Groups and movements that were once united are now divided over issues concerning employment. The privatization of labor is linked to the privatization of education in a number of countries. An example is the division between part-time and full-time workers. Multinational publishing and communication play a role in the privatization. They produce materials that keep prices competitive. The increasing role of religion in education also contributes to the privatization of education (pp.144-45).

Gelpi also referred to language as another factor in controlling education. Some national languages have disappeared, giving rise to dependency on a dominant culture. The educational process brings about loss of cultural identity to many groups because of the adoption of language spoken by socially dominant groups. The only solution to this problem, as Gelpi elucidated, is for nations to offer resistance in order to preserve their culture (p.146).

Culture and language seem to be paradoxical in some aspects. It is difficult to preserve culture as Gelpi contends while the world is rapidly changing. Societies are being challenged to

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meet the changes of the times. This type of consciousness is portrayed in a text edited by Kovacic (1997) in which the writings give credence to the fact that the communication process is changing in accordance with the times. The essays offer a many faceted view of social order and communication, avoiding extreme claims that block inquiry into various theories. There is a look at emerging international communication that is directly involved with competitiveness of world governments and corporations. Due to this rapid globalization, it is necessary to have a pluralistic view of communication. It is hoped that these theories may lead to the identification of skills needed for a multicultural society.

Mindful of a pluralistic view of communication, Hecht, Collier, and Ribeau (1993) examine African American identity and perceptions of interethnic communication. Communication is perceived as a cultural process and even an ethnocultural process. It is also assumed that people co-create and maintain culture as cultures are overlapping (p.1). The authors examine African American speech patterns as well as a discuss issues of gender and race. They maintain that all of these types of identities must be viewed in relationship to the duality of African Americans. This point was exemplified in a report coming from research on the terms used to refer to race. From the random sample of African American that were polled, 39% preferred the term, "Black" over against 34% who preferred the term, " African American." The authors qualified the survey findings by stating that terminology and identity constantly change (p.74)

Hecht, Collier, and Ribeau stated that words such as "minority" and " non-White" connote an inferior status. The assertion in this terminology is that White is the standard by which other groups are judged (p.69). Pratt and Folu encountered this perplexity in developing a model for intercultural and international communication. They addressed the issue of ethics with mass media in developing countries. A model of communication was proposed that would be free of the stereotypes of third world nations. It was noted particularly that South America and

Africa are constantly portrayed as economically and politically troubled nations who waste their resources.

These positions make a case for the internationalization of curriculum. Many African American scholars found it necessary to connect to Africa in order to be more effective educators in the African American communities in the U.S. (Asante,1988; Locke, 1992). African American leaders such as Martin Luther King, Jr. and Malcolm X. Shabazz increased their capacity to relate to their constituency by their travel abroad. The impact of these movements has brought a new thrust to education. Other cultural groups have found value in relating to countries of origin in order to cope with the issues of modern society. There is now resistance to the notion of becoming a carbon copy of a model culture, but instead to value diverse cultures and their historical roots.

Summary

References have been made to some examples of internationalization of curricula in adult and higher education. It is hoped that this is a commencement for discussion about the concept of internationalization. It is not a conclusion on ways that the goal of internationalization of curricula can be achieved. The intention of this study is to encourage also the development of new models of education and for growth in research in the area of internationalization of curricula.

The positions of American Council on Education, UNESCO, and other organizations clearly point to a need for the redefinition of " internationalization." It does not refer to a distant land or visitors from afar. It is the connection between local and global. It includes diversity and intercultural communication. It is the relationship between common things of everyday life and origins, counterparts, or effects in another culture or region of the world.

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